

ANNAMITE CIVILIZATION

plus to exert oneself beyond subsistence needs.
Games of chance
Jy took care of any surplus one might have
accumulated,
"hough the Annamites accepted the Chinese
disdain for armed
;e, the old nomadic instincts, as well as a vital need
for expansion,
;ed the Annamites into bitter fighting with their
neighbours. Never-
!ess, the *nhaque* has a profound love of peace and
security—as the
sntial conditions of a farming life. They named their
villages *Profound*
. *Intense Peace*, *Crystal Purity*, *Canton of Love* and
Calm Content-
it, *Tranquil Constancy* and *Heart of Jade*. Their
unequal, life-long
iggle with a violent nature, destructive diseases, and
an autocratic
ocracy, has created an apparent acceptance of
superior force which
ers a perpetual inward rebellion. The perennial role of
underdog has
•eloped in the Annamites endurance and a passive
courage, but also
le disagreeable characteristics. Ruse and intrigue are
esteemed more
hly than honesty and courage because they are
more effective,
pocrisy and irony are certainly the compensations of a
weak vanity
unded by unending and forced admissions of
inferiority. The in-
igenoe is keen but the character weak when faced
with superior
ce. Death is a release and a repose which is accepted
with indiffer-
:e, where there is no escape, and with contempt
because it is the
>reme manifestation of force. In battle a European
fights better if
thinks he has a chance, but an Annamite will show
less fortitude
in when he knows that death is certain. Physically they
shrink before
lence: spiritually they neither admire nor accept it.
Pride is the great
staining force, but too often with the Annamites it
degenerates into
erile vanity.

ANNAMITE CULTURE

spite of centuries of Chinese domination, the Annamites managed to retain their own language. Unfortunately it is a poor intellectual heritage. Not only is it the most difficult spoken language in the Far East, because of the rules of intonation, but it is pronounced differently in the three Annamite countries, varying even from province to province, in construction, it is simple enough, and adapted to the mentality of a primitive people. The vocabulary is limited and lacking in words to express the major emotions. Love, *m* Annamite, is the object of one's desire; hope, that which awaits; courage, the animal with a liver and **xnach**. The language materializes and analyses everything it touches. Words classify diachronologically objects as they appear to the speaker.